



LATTER DAY SAINTS



# SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

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## SKETCH OF THE LIFE OF THE PROPHET JOSEPH SMITH.

BY APOSTLE M. F. COWLEY.

Joseph Smith, the great Prophet of the nineteenth century, and the head under God, of the glorious dispensation of the Gospel, designated as "The Dispensation of the Fullness of Times," was born in the little town of Sharon, Windsor county, Vermont, Dec. 23rd, 1805. Like the parentage of the Messiah and the ancient Prophets, his were poor, in the

and veneration for God, and human liberty. During his entire career he upheld two great truths, which have ever since characterized the Latter Day Saints. One was that all mankind should have the privilege of worshipping Almighty God according to the dictates of their own consciences, "let them worship how, where, or what they may;" the

tought him to be industrious, temperate, virtuous, God-fearing and honest in all the transactions of life. Those who knew him intimately from youth to the time of his martyrdom in 1844, testify that these noble qualities characterized his life without variation from childhood to the grave. He had five brothers and three sisters, all well disposed, honest, in-



JOSEPH.



HYRUM.

riches of the world, yet rich in the possession of those noble traits of character which go to make men good and great in the sight of Him "who judgeth not by the seeing of the eye nor the hearing of the ear," but knows the heart of all His children. Joseph Smith was a descendant on both sides of the house, of the early founders of New England, and indeed of the government of the United States.

He imbibed from his progenitors a love

other was that the constitution of the United States was framed by the inspiration of the Almighty which rested upon the patriots who founded our government. Throughout life he maintained this doctrine by precept and example, and impressed his people so strongly with these views that they have become the household teaching of parents to children in all the Stakes of Zion and branches of the Church.

The example of the Prophet's parents

dustrious, and upright people. When Joseph was about 10 years of age the family removed to Palmyra, New York, and four years later they moved to Manchester, same county. He was now 14 years of age, old enough to think and reason for himself. It was a time of religious enthusiasm and Joseph became greatly interested in matters of religion. He began to inquire relative to the salvation of his soul. In this condition of mind he attended a joint sectarian revival, held



by Methodists, Baptists, Presbyterians, etc. He listened attentively with a prayerful heart, the inclination to criticize being farthest from his thoughts. During the proceedings of the revival, he became keenly impressed with two great facts, one was that while they all professed Christ, they entertained conflicting views relative to the doctrines which Jesus and His apostles taught as being essential to salvation; the other important lesson which he learned was that the ministers of the denominations represented, were jealous and envious of each other in relation to the converts which came forward and joined the respective churches represented on that occasion. He concluded that God was not the author of this confusion, and that he could come to no certain knowledge of the truth from men preaching conflicting theories, yet each saying of his own denomination: "This is the way, follow me." Under these circumstances of uncertainty Joseph betook himself to a careful reading of the Scriptures. His heart was prayerful. He was honest to God and man. He wanted to know the truth. He knew, as all right thinking people must know, that all conflicting creeds could not be acceptable to God. For He is "not the author of confusion" but peace, and perfect order. In his perusal of the New Testament he came to the 1st chapter and 5th verse of James, which reads as follows: "If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him," etc.

Joseph was deeply impressed with this sacred promise, he knew that he lacked wisdom. He could not obtain that wisdom from uninspired men whose theories of God and the plan of salvation were a plain contradiction. He must therefore remain in darkness or take the advice of the Apostle James and ask of God. This he determined to do, and the following account of the exercise of his faith, is in his own language:

"It was on the morning of a beautiful, clear day, early in the spring of 1820. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally. After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down, and began to offer up the desires of my heart to God. I had scarcely done so, when immediately, I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair, and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvellous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other), "This is my beloved Son, hear him." (Pearl of Great Price, pages 59 and 60.)

As soon as Joseph recovered himself he asked the personages which of all the denominations was right. The answer was that none of them were right, and none of them had been founded by the Almighty. He was commanded to join

none of them. "They teach for doctrine the commandments of man, having a form of godliness, but they deny the power thereof." This was his first vision, and oh, how glorious. After centuries of spiritual darkness, the heavens were again opened, the Father and the Son making their appearance and giving commandments unto man. Soon after this glorious vision Joseph related his experience to a preacher, when, to his great surprise, the professed minister treated it with great contempt, and like the Pharisees of old, said it was all of the Devil, but Joseph knew, like Paul, that he had seen a vision, and he knew that God knew it, and that he must bear witness of it to the world.

From this time on, the youthful Prophet became the subject of bitter persecution, yet he wavered not, but faithfully testified that he had seen a vision, and none could truthfully deny it. God has a right to show Himself to whomsoever and whenever he pleases. Furthermore Jesus Himself taught "And no man knoweth who the Son is, but the Father; and who the father is but the son, and he to whom the son will reveal him." Luke x:22. Instead then of such a manifestation being unreasonable or unscriptural, it was an actual necessity in the establishment of the "Dispensation of the Fullness of Times." Joseph kept the commandment to join none of the sects. He says: "I continued to pursue my common avocations in life until the 21st of September, 1823, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision." (Pearl of Great Price, p. 61.)

Those who should have been his friends if they believed him wrong, instead of trying in kindness to show him his error, ridiculed him, and without reason or charity heaped upon him persecution in various forms. After retiring to his bed, Sept. 21st, 1823, he was calling upon God in all humility for forgiveness of all his weaknesses and imperfections, when suddenly the room was filled with light and in the light appeared a most glorious Heavenly Being. This personage said his name was Moroni, and that he was sent of God. The messenger proceeded to inform the young man that he was chosen of God to accomplish a great work in the interest of human redemption, and that his name should be had for good and for evil among all nations. This prophecy has been and is being remarkably fulfilled wherever the Gospel in purity is preached and the name of Joseph Smith is known among the nations. His name is cast out as evil among the wicked. Those who "love darkness rather than light," who deny the Revelations of God, while those who are honestly seeking for truth and investigate the calling of Joseph Smith, are always led to hold his name for good, and hand it down to posterity as the name of a Great Prophet of the Most High. The messenger quoted many passages of the Bible which he said would be fulfilled in this Dispensation. Among them, Joel, chap. ii: v. 28-29; Mal. chap. iii; Acts iii: 22, 23; Isaiah, chap. ii, and said they were about to be fulfilled. He also showed him where a book was deposited in a hill near by, written upon gold plates, and giving an account of the ancient inhabitants of America, their origin and destiny. The fact that the Church of Christ had been established among them and that before and after Christ many mighty Prophets wrote and spoke upon the continent. Indeed the ancients of America were they of whom Jesus spake to the Jewish Apostles when he said, "other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." St. John x:16.

The angel Moroni appeared to the Prophet Joseph three times, the same

night, repeating each of his preceding instructions, and adding to them, thus preparing the mind of the youthful Prophet for the great work before him. These visions occupied almost the entire night. Sept. 22nd, 1823, Joseph visited the hill where the plates were deposited, and at once recognized the place as the one shown him in vision the night before. "On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner toward the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up; I looked in, and there indeed, did I behold the plates, the Urim and Thummin, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the things with them. I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would arrive until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so, until the time should come for obtaining the plates." (Pearl of Great Price, p. 66.)

The Prophet obeyed this injunction and each successive year, Sept. 22nd, met the angel Moroni on the sacred spot, and received from him many preparatory instructions. The angel had previously told him that because of his indigent circumstances he might be tempted to obtain the plates for worldly gain. If he entertained such a thought it was told him that he could not have them. They were to be published to all the world for the salvation of the human family and the glory of God. In the meantime Joseph and family, being poor, he was obliged to work with his hands at daily toil for a livelihood. He was engaged by a Mr. Staal, of Chenango county, N. Y., to labor with other employees to dig a silver mine. From this circumstance arose the silly story that Joseph was a "money digger." During his employment by Mr. Staal, Emma Hale, daughter of Isaac Hale, was married to Joseph Smith Jan. 18, 1827. Sept. 22nd, 1827, he received the sacred plates, from which the Book of Mormon was translated. The reader will find evidence that such a record was to come forth by reading the 85th Psalm, 11 verse; Isa. chap. xxix:9-12; and Ezekiel chap. xxxviii:1-21. No sooner had it become known that he had received these plates than persecution became more intense. Several attempts were made to wrest from him the sacred plates.

On the 15th of April, 1829, Oliver Cowdery came to Joseph Smith, having been lead to him by the spirit of the Lord. This was their first meeting. April 17, 1829, Joseph Smith commenced the translation of the Book of Mormon into the English language. Oliver Cowdery acted as scribe. Joseph translated by the gift and power of God, using the Urim and Thummin, an instrument used by ancient seers to translate languages. The following month, while translating the plates, they found mentioned the doctrine of Baptism for the remission of sins. They retired to the woods to enquire of the Lord respecting this subject, when a messenger from Heaven appeared to them, laid his hands upon them and ordained them as follows (May 15, 1829) "Upon you, my fellow-servants in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and the Gospel of



repentance, and baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness." (Pearl of Great Price, p 70.)

This messenger was John the Baptist, the forerunner of the Messiah in ancient times. The messenger before his face in latter times. Read Malachi iii:1-4. The man who held the keys of the Levitical Priesthood, the authority to administer in the outward ordinances of the Gospel. He commanded them to baptize each other, and thus was established in the last days, the authority of God upon the earth to baptize in water for the remission of sins.

The Prophet Joseph subsequently moved to Pennsylvania and continued as circumstances would permit, the translation of the Book of Mormon, until it was completed. The first edition of the Book of Mormon consisting of 5000 copies, was published to the world early in the year 1830. Since then the Book of Mormon has been published in Danish, Italian, French, German, Welsh, Swedish, Hawaiian and Spanish, and translated into other tongues, but not yet published. The progress in publishing this sacred volume in different tongues points to the fulfillment to prophecy that it should be read by the people of every nation. During the translation Joseph was assisted by Oliver Cowdery, Martin Harris, David Whitmer, his wife, Emma Smith and others. While engaged in the work of translation, many important revelations were given to the Prophet, and many important, yet trying events took place which served to test the faith, sincerity, devotion, courage and integrity of this youthful Prophet of God. All these manifestations and the great work accomplished up to 1830, took place before he was 25 years of age. In the meantime, himself and Oliver Cowdery had been visited by Peter, James and John and received under their hands the Melchisedec Priesthood, which holds the keys to open the door of the Gospel to all nations and establish in fullness the church and kingdom of God upon the earth. Before the book was translated, Martin Harris took some characters copied from the plates to Prof. Anthon, a learned linguist in New York. The learned man examined the characters and gave a certificate to Martin Harris certifying that they were correct characters from the Egyptian, and that the translation was correct. He asked Mr. Harris where Joseph obtained the plates. Upon being answered that an angel of the Lord had delivered them, Prof. Anthon asked for the certificate which was handed him by Mr. Harris, and by Prof. Anthon torn up in anger, as he denounced the ministering of angels in this age of the world. He told Mr. Harris to bring him the book and he would translate it. He was answered that part of the plates were sealed. Upon which information, the professor answered "I cannot read a sealed book." Little did he think that in using these words, he was fulfilling the prophecy of Isaiah, chap. 29, and thus presenting to the world a testimony of the truth of the Book of Mormon.

From Prof. Anthon Mr. Harris went to Dr. Mitchell, who also pronounced the characters true and the translation correct. While translating they ascertained that three especial witnesses were to be called by the Lord to witness the plates by the gift and power of God.

Accordingly Oliver Cowdery, David Whitmer and Martin Harris were chosen. They were shown the plates by the same Heavenly messenger, Moroni, and they handled them with their hands. Their testimony, expressed in most solemn terms is published to the world on the fly leaf of each edition of the Book of Mormon. Notwithstanding these three men fell away from the Church through transgression or neglect, they never, under any circumstance, denied their sol-

emn testimony of the Divine authenticity of the Book of Mormon. On the contrary, they repeated their testimony time and again, and in their dying hours, when soon to pass to the great beyond, they bore witness that they had seen an angel and the plates from which the Book of Mormon was translated. In the spring of 1882 the writer of this letter, in company with President John Morgan, visited David Whitmer at his home in Richmond, Mo., and found him firm and unflinching respecting his published testimony concerning the Book of Mormon. It showed how firmly riveted upon his memory and how constant to this testimony this man was, an interesting incident is related by President Ben E. Rich, the president of the Southern States Mission. Elder Rich mailed his autograph album to David Whitmer and requested him to write therein, without the slightest suggestion as to what he should write. To the joyful astonishment of Elder Rich, when the album was returned, it contained these emphatic words:

"My testimony in the Book of Mormon is Truth. David Whitmer."

His associate witnesses, Oliver Cowdery and Martin Harris were equally constant to their obligation, and bore witness to the end of their days that they saw the angel and the plates. "In the month of two or three witnesses shall every word be established."

On Tuesday, the 6th day of April, 1830, the Church of Jesus Christ of Latter Day Saints was organized with six members in the house of Peter Whitmer, Sr., Fayette, Seneca county, N. Y. The six members were Joseph Smith, Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith and David Whitmer. No church organization could exist under the laws of New York with a less membership than six. Truly the Church of Christ in the last days, compared with other organizations, was as Jesus prophesied it should be, like a "grain of mustard seed," the smallest of all, and like the "stone cut from the mountain without hands," had no human origin, and was in no sense the outgrowth of any other organization. In this organization Joseph Smith was the chosen head, the Prophet, Seer and Revelator, and continued so when members increased so that the presidency and Twelve Apostles could be organized as in olden times, and subsequently Seventies, High Priests, Elders, Bishops, Priests, Teachers and Deacons, after the ancient pattern.

The organization of the church brought with it more persecution, and as the church grew and prospered, Joseph's life was many times endangered, until finally he was called to seal his testimony with his blood. Healing of the sick, prophecy, speaking in tongues, and all the beautiful gifts in the primitive church attended those who embraced the restored Gospel then as they do today, and always will, and as in ancient times were attributed to Beelzebub, the prince of Devils. On one occasion, soon after the organization of the church, a mob swore out a complaint against the Prophet, charging him with being a disorderly person, because he set the country in an uproar by preaching the Book of Mormon, working miracles, etc. The constable who served the warrant was honest enough to inform Joseph that the mob designed to capture him as the constable, with the prisoner, passed near where the mob was congregated. The constable, however, finding the Prophet to be an honest, upright man, fled with him, in his wagon so that the mob failed to secure their victim. Joseph underwent a trial and was honorably acquitted, the evidence showing that he was a peaceable, orderly citizen in all respects.

As it would be impossible, in a brief article, to give, in any detail, an account of the mobbings, trials and persecutions through which this great man of God passed, it may be well to here remark that no less than 39 times was he brought

before courts on trumped up charges, tried, and each time honorably acquitted. The last instance of this kind, the mob in attendance made the remark: "If the law cannot reach him, powder and lead shall." How like the experience of our Savior. When Pilate found him innocent, the rabble clamored for his blood, crying out, "Crucify him, crucify him, and let his blood be upon us and our children." How terribly their words have fallen upon them, and in like manner the men who comprised the mob, and the conspirators who brought about the assassination of the Prophet Joseph Smith have come to a miserable end, having suffered the wrath of God in the flesh.

At a conference of the church, Sept. 1, 2, and 3, 1830, Joseph received two revelations, found in Sec. 30 and 31, Doc. and Cov. In one of these revelations the Lord commanded the Prophet to open the door of the Gospel to the Lamanites or American Indians of whom the Book of Mormon is a record of their forefathers.

The brethren selected to perform this great and important mission were Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jr., and Ziba Peterson. Previous to Elder Pratt's conversion to the Gospel, he was a Campbellite preacher, associated with Sidney Rigdon and others who had established a large following in and about Kirtland O. En route to the west, where they were destined to deliver the glorious message to the Indians, they visited Kirtland, and presented the Book of Mormon, and the mission of the Prophet Joseph to Sidney Rigdon and his associates of the Campbellite profession. Sidney Rigdon had never seen the Prophet Joseph Smith, and never before heard the proclamation of "Mormonism." This fact is worthy of note, since the enemies of this work have circulated the oft-repeated falsehood that the Book of Mormon was the combined production of Joseph Smith and Sidney Rigdon. It is also an interesting fact that the Prophet predicted in the early opening of this Dispensation that if the people would not receive the Revelations from God through him, that Lucifer would give them revelations to their heart's content. Strange to say what is now known as spiritualism was not known in the United States until after the organization of this Church, and then it commenced in the state of New York. Today the spurious Revelations of the adversary are circulated broadcast through clairvoyants, mediums, etc., giving no light, no knowledge, of the great principles of Eternal Life as enunciated by the Lord Jesus Christ. Well did Isaiah speak of these days, saying, "and when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter. Should not a people seek unto their God for the living to the dead?" Isa. viii:19.

In 1831 the Prophet removed to Kirtland, O., which had now become the headquarters of the Church. On the 6th of June, this year, the fourth general conference of the Church was held in Kirtland. The Saints numbered about 2000 at this date, and constantly increasing. At this conference many Elders were called by Revelation to go forth two by two, to preach the Gospel and baptize as the apostles did in ancient times. They were to journey westward, preaching and baptizing by the way, and all meet in Missouri, where the next conference should be held, and where, if they were faithful, the Lord would reveal to the Prophet the location of their promised inheritance.

(To Be Continued.)

Farewell! a long farewell, to all my greatness!  
This is the state of man; today he puts forth  
The tender leaves of hope; tomorrow blossoms,  
And bears his blushing honors thick upon him;  
The third day comes a frost, a killing frost.





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SATURDAY, JANUARY 13, 1900.

## ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gifts of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

The cause of human liberty is the cause of God.—Joseph Smith.

Teach men correct principles and they will govern themselves.

Applause is the spur of noble minds, the end and aim of weak ones.—C. C. Colton.

"Our affections should be placed upon God and His work more intensely than upon our fellow-beings."

We would respectfully ask all Elders laboring in the Southern States Mission to keep us informed concerning all parties, Mormon or non-Mormon, who contemplate going west, as we can furnish tickets as cheaply as can be obtained. Notification postal cards can be had on application at this office.

## THE REAL HERO.

It is gratifying to note the willingness with which the servants of the Lord respond to every call that is made of them. It is written in the Scriptures that he who is not willing to forsake father, mother, wives, children, etc., is not worthy to be called a disciple of Christ.

The Master, one time speaking, said that the first and great commandment was to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and that the second is like unto it, to love thy neighbor. He truly is great and noble who seeks the good of others. This is the only motive for which the Elders of the Church of Jesus Christ of Latter-day Saints leave their homes. They receive no pay; travel about as did our Savior, with no place to rest, and receive the scoffs and jeers of a giddy world. Only a few days ago we received a letter from one of our Elders who has been laboring for about two years in the missionary field, receiving all manner of harsh treatment, and in one instance having to flee under cover of darkness to escape with his life. He writes: "I received notice Dec. 15 that I was to be released to return to my loved ones. \* \* \* This gives me joy, if I can receive from both you and my Conference President an honorable release, and that you can justly say that I have done my duty to the best of my ability. This notice came sooner than I expected, yet I consider it as inspired, for my only son, large enough to work, unfortunately broke his leg, and consequently the work on the farm would have to rest until some one could come to take his place. Seed time is fast approaching in Arizona, and this release, coming now in the midst of these troubles, I consider as providential. Notwithstanding these circumstances, I am anxious to do my whole duty in the missionary field. I have enjoyed my mission and have great concern for the spread of truth. I realize that every individual must have the privilege of hearing the Gospel, and that every knee must bow and every tongue confess that Jesus is the Christ. For this reason I have worked with all the energy I have to preach the Gospel of peace to the people, and have tried to do them good wherever I could."

What spirit actuates men of this kind? No salary; no friends; no luxuries. On the other hand, mockings, ridicule, mockings, and all manner of persecutions.

Who in very deed has the love of God and their fellow-men in their hearts? Those who forsake all for the Gospel's sake, and preach without pay, or those men who are called to preach for the two or three thousand dollars a year that is in it, and who seldom if ever descend to visit a poor person because the coin is not forthcoming?

The real hero is the man who lives for others, and when the time shall come that hate, envy, prejudice and the dross of this world has been removed, the sacrifice made for others by the humble "Mormon" Elders will cause thousands, yea millions, to rise up and call them blessed. What star in the firmament could be given greater luster than this? They are the pure in heart and they shall see God.

Repentance is a meritorious condition, precedent to forgiveness; but pretense at repentance is a sin of hypocrisy which puts a darker shadow on the other offenses.—Deseret News.

## WHAT IS THEIR MOTIVE?

At this office we receive many letters from people, asking for aid in various ways: for enlightenment on the principles of the Gospel, and a "hundred and one" other things which trouble the writers. Each letter reflects to some degree the conception the author has of us as a people, and occasionally we receive letters from persons apparently well informed, except when it comes to "the Mormons," asking us to find a wife for them, help a belligerent husband get away to a place of safety, or some such other glaringly absurd inconsistency.

No doubt some of these inquirers hope by posing as they do to get us to do or say something that they can use against us and are in the employ of his Satanic Majesty, while others, we believe, are sincere, honest inquirers, but have been misled by the many falsehoods circulated against us almost continually. It must pain the evil-minded to learn the truth, and find, to their discomfiture, that we are not advocating or lending a helping hand to anything contrary to right, and whenever anyone calls on the Church of Jesus Christ of Latter-day Saints to assist in anything that is not virtuous, honest and righteous, he takes cold comfort indeed in the answer received. The Gospel does not tolerate wickedness of any nature, and when the world eventually comes to know "Mormonism" as it is people will cease to ask its aid in nefarious schemes.

We give below a fair sample of letters sometimes received and the answer thereto, which will give Star readers an idea of some of our correspondence. The letters are published by way of illustration, and with no desire to wound the feelings of the party concerned should he see his letter in print:

\* \* \* \* Dec. 12th, 1899.

"Mr. Benj. E. Rich, President, the Southern Mormon Mission, Chattanooga, Tenn.  
"After mature deliberation I am seriously contemplating presenting myself as an applicant for admission into your faith and religion, and write you for further information on the subject. If necessary I could make a trip to Chattanooga to see you, or, if any of your Elders were in \* \* \* I could arrange a meeting with them, at which we could talk over a great many things, which, by correspondence, is very unsatisfactory. I would like to know first of all what chance I would have for making a living in Utah. I am fitted by experience and schooling for almost any branch of business, and all that I want is an opportunity to make my way in the world. I am a stenographer, having my own machine, on which this letter is written, a bookkeeper, having traveled three years for a Cincinnati firm, and have had experience in railroad work, as shipping clerk, and, in fact, in almost all branches of business. As to my ability, responsibility, character, reputation, honesty, etc., I can furnish the best of references, including the heads of all corporations for which I have worked, including the one with which I am at present identified. I am not an adventurer, but, as I said before, have come to this conclusion after mature thought, but would like to have a further understanding before taking the step. Should I finally decide to do so, I can take quite a number of reputable young ladies and gentlemen with me, especially ladies.

"As I am not positive as to whether or not this letter will reach you, I would ask that you address your first reply to



\*\*\*\*, to which I will give you immediate reply.

"Thanking you in advance for a prompt response, I am, very truly yours,  
\*\*\*\*"

Chattanooga, Tenn., Dec. 24, 1899.

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Dear Sir—We beg to acknowledge receipt of your letter of the 12th inst., and in reply wish to say that we hope we are mistaken, but your letter seems a little strange to us. The part of your letter where you say that should you go to Utah that you could take quite a number of reputable young ladies and gentlemen with you, especially ladies, does not strike us just right, and we fear that you have not the true conception of what the world has nicknamed "Mormonism."

"Mormonism" is the Gospel of Jesus Christ in its purity, and is not in any sense of the word a system of lust. It requires those who would enjoy the blessings promised to be honest, upright and virtuous, and we are not seeking for converts except from the pure-minded. We do not beg people to join our Church and let the applicants make the conditions like the churches of modern Christianity. If you embrace the Gospel and live up to its requirements we can promise that you will be hated, despised and persecuted just as were the Former-day Saints and just as are the Latter-day Saints. "Mormonism" is an individual religion, and everyone that embraces it must know for themselves whether it is true or not. If he pins his faith to some one else he will not be able to stand the jeers and scoffs of the world, but the promise of Christ was "keep my commandments and ye shall know of the doctrine."

There is absolute freedom in the Church of Jesus Christ and there is no compulsion in it whatever, and although we look upon our leaders as inspired men, which they are, the cry in the world about us being a Priest-ridden people is as false as the other stories that are told of us, and we are not half as much Priest-ridden as the members of the so-called Christian churches. Every man great or small, will stand before the judgment bar of God and there he judged according to the works done here upon the earth.

Now, as to employment, the Saints help each other as much as they can to get employment, and believe that the best kind of charity is that kind which teaches people to be independent and work for themselves. They also believe in helping others, believing it their duty to help all that they can who are in need, regardless of political or religious belief. Utah is a good state and we believe will eventually become one of the greatest commonwealths in the Union. Honest, upright and capable men are in demand there as well as in other places, and we think, as you seem to have all these qualifications, that there should be no reason why you could not make a comfortable living in Utah. The people of Utah are wide awake and progressive and free to acknowledge worth wherever they find it.

I think now that I have answered your questions, and I will at any time be glad to furnish you with any information in my power. I hope that my idea of your letter is not correct, and that you are honestly seeking for the principles of truth. We have Elders laboring in  
\*\*\*\* and they can be found at  
\*\*\*\*. I will also be in \*\*\*\*

on Saturday next, arriving on the Queen and Crescent 7:45 a.m. train, and should you desire to talk to me will be happy to meet you.

With best wishes for your welfare, I remain yours very truly,  
BEN E. RICH.

Arthur Candland came to the city yesterday from Mt. Pleasant to undergo an operation for ossification of the right shoulder joint, the ball and socket seeming to have grown together, depriving Mr. Candland of the use of the arm. A very painful operation is necessary. Dr. S. H. Pinkerton will have charge of the case.—Herald.

Brother Candland has just returned from a mission to the Southern States, having labored in the Georgia Conference. We earnestly hope that the operation may be successful in every respect.

### History of the Southern States Mission.

(Continued from Page 41.)

January, 1894.

On the 4th of this month Elders W. G. Patrick, G. L. Braley and Alvin Smith were arrested by two constables at the home of Brother Sloan in Columbia, S. C., on the sworn complaint of a prominent Methodist, Coughman by name, whom the Elders had never seen, on a charge of vagrancy. They were taken before Justice Taylor, who fined Elders Braley and Smith \$10 each. Elder Patrick was released, it being proven that he had been in the neighborhood but a few days. The Columbia papers took up the case and denounced it as an outrage. The columns of the papers were opened to the Elders, and thus they had an excellent opportunity to explain the Gospel. During this same month the Texas Conference as opened. Elders John K. Nicholson and Samuel H. Wells arrived in Hunt county June 18, where they were favorably received.

July.

During this month the Elders were advised to visit the branches of the church to encourage the members. They were also to organize Sunday schools and branches of the church. Marvelous success accompanied this work, as many of the fields had not been visited in a number of years. Baptisms were numerous, and much good in many ways was done.

August.

During this month President Elias S. Kimball visited some of the Conferences in the mission. The first Conference visited was the West Virginia, where a most enjoyable time was had. From here he went to Virginia, holding conference in Louisa county. A pleasant spirit prevailed throughout this conference, and expressions of gratitude were profuse for the splendid way in which it was conducted. North Carolina was the next Conference visited, where a similarly good time was had.

Aug. 20. Elders E. A. Griffin, G. M. Smith, Thomas Friday, Jr., and W. H. Ingham were mobbed near Colfax. At about 11 o'clock the mobbers came and demanded the Elders. After securing them they departed into the woods about seven miles, where they gave them the choice of leaving the state or being whipped. The Elders chose the latter, preferring to do their duty and obey God rather than man. When they called for the first one to take his place, ready for the lash, Elder Griffin stepped forth, but his courage caused the wretches to weaken. After the Elders consented to leave the county they were allowed to depart. (To Be Continued.)

### ABSTRACTS FROM CORRESPONDENCE

We regret that lack of space will prevent us from printing an article we received from Elder John T. Horne. He very plainly shows that it is very necessary that we should have inspired men to lead us. That unless ecclesiastical leaders enjoy the inspiration of the Holy Ghost, their opinions are no better than any other equally intelligent men. They will deny absolutely the need of revelation, and yet Paul says that the natural man without the Spirit of God cannot understand the things of God, and one office of the Spirit was to partake of the things of God and reveal them unto us. Little need we marvel that people are continually "falling in the ditch."

Sister Martha Crntcher, writing from Kentucky, expresses her heartfelt satisfaction with the church. She states that she joined the church about fifteen months ago, and since that time has been persecuted by heartless people, who have heaped all manner of indignities upon her. Continuing, she says: "I am taught in the Bible that all who live godly in Christ Jesus shall suffer persecution. Also those who endure to the end will be saved. I endure cheerfully these persecutions and constantly pray that I may have strength to endure until I shall be called to the Master."

Sister Leona Pearl Crolley, of Bingham, South Carolina, expresses her happiness at being permitted to live when the Gospel has been restored. She says that even though unjustly persecuted, she can endure with faith, hope and charity, because she knows that the Gospel as taught by the Latter-day Saints is true, and that if she endures to the end she will be saved.

### Coming Conferences.

Mississippi and Louisiana Conferences combined will be held at New Orleans Jan. 20-21.

Georgia Conference, Macon, Ga., Jan. 27-28.

South Carolina, Columbia, Feb. 3-4.

Florida, Jacksonville, Feb. 11-12.

The conference of Conference Presidents will be held Feb. 17 and 18, at Chattanooga.

### Releases and Appointments.

Honorably released to return home:

H. O. Hurst.	J. F. Palley.
C. W. Burnam.	J. S. Anderson.
Thomas Halls.	F. A. Elmer.
R. Harkness.	J. F. Rich.
J. H. Willis.	W. I. Adams.
J. L. Bergeson.	E. E. Morgan.
P. S. Hunt.	N. A. Peterson.
W. J. Tuddenham	O. Richens.

### A Parson's Definition of a Good Wife.

First, she should be like a snail, and always keep within her own house; but she should not be like a snail, and carry all she has upon her back. Secondly, she should be like an echo, to speak when she is spoken to; but she should not be like an echo, always to have the last word. Thirdly, she should be like a town clock, always keep time and regularity; but she should not be like a town clock, to speak so loud that all the town may hear her.—Church Gazette.

For fools are stubborn in their way,  
As colts are hardened by th' alloy;  
And obstinacy's ne'er so stiff  
As when 'tis in a wrong belief.

—Butler.



## REMARKS BY PRESIDENT GEORGE Q. CANNON.

**The Saints the Saviors of Men—The Unfaithful is Like Salt That Has Lost Its Savor—Redemption of Zion May be Deferred by Disobedience—  
Prophets and Apostles Like Other Men—Responsibility of  
Parents—Benign Genius of the Kingdom of God.**

DELIVERED IN SALT LAKE TABERNACLE SUNDAY, OCTOBER 8, 1899.

I will read a portion of the 84th Section of the Book of Doctrine and Covenants:

"17. Which Priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years.

"18. And the Lord confirmed a Priesthood also upon Aaron and his seed, throughout all their generations—which Priesthood also continueth and abideth for ever with the Priesthood, which is after the holiest order of God.

"19. And this greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom even the key of the knowledge of God;

"20. Therefore, in the ordinances thereof, the power of godliness is not manifest unto men in the flesh;

"21. And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh;

"22. For without this no man can see the face of God, even the Father, and live.

"23. Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;

"24. But they hardened their hearts and could not endure his presence, therefore the Lord in His wrath (for His anger was kindled against them) swore that they should not enter into His rest while in the wilderness, which rest is the fullness of His glory.

"25. Therefore he took Moses out of their midst, and the Holy Priesthood also;

"26. And the lesser Priesthood continued, which Priesthood holdeth the key of the ministering of angels and the preparatory Gospel;

"27. Which Gospel is the Gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in His wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb;

"28. For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of His people, to prepare them for the coming of the Lord, in whose hand is given all power.

"29. And again, the offices of Elder and Bishop are necessary appendages belonging unto the High Priesthood.

"30. And again, the offices of Teacher and Deacon are necessary appendages belonging to the lesser Priesthood, which Priesthood was confirmed upon Aaron and his sons.

"31. Therefore, as I said concerning the sons of Moses—for the sons of Moses; and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed;

"32. And the sons of Moses and of Aaron shall be filled, with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my Church.

"33. For whoso is faithful unto the obtaining these two Priesthoods of which

I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"34. They become the sons of Moses and of Aaron and the seed of Abraham, and the Church and kingdom, and the elect of God;

"35. And also all they who receive this Priesthood receiveth me sayeth the Lord;

"36. For he that receiveth my servants receiveth me;

"37. And he that receiveth me receiveth my Father;

"38. And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

"39. And this is according to the oath and covenant which belongeth to the Priesthood.

"40. Therefore all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved;

"41. But whoso breaketh this covenant, after he hath received it and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.

"42. And all those who come not unto this Priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the Heavens, and even I have given the Heavenly hosts and mine angels charge concerning you.

"43. And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life;

"44. For you shall live by every word that proceedeth forth from the mouth of God.

"45. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ."

In standing up to address you I do so relying entirely upon the blessing of God, which I hope to obtain by the assistance of your faith and prayers. To my mind, it is one of the most responsible positions a human being can occupy, to address a congregation upon the things pertaining to God and eternity. I feel the weight of this responsibility, and I would not attempt to speak to you, did I not know that it is our privilege to have the assistance of the Spirit of God. During this conference we have heard most excellent discourses, accompanied by the power of God. The Spirit has been abundantly poured out. It seems to me that no man or woman could listen to the words of the Apostles who have spoken without being convinced that God was with them. This is my feeling, and I can bear testimony to the truth of that which has been said. It will be a savor of life unto life or of death unto death to all those who have listened.

We are living in a very important time. The Lord is evidently working with His servants and people. He is manifesting His Spirit in a remarkable manner. I think it has been felt by every faithful Latter Day Saint throughout the Church. Not only has it extended throughout Zion, but it has been felt by the Elders and Saints, so far as we have heard, in distant places. In 1836 the Spirit of God was poured out in great power upon the servants of God in Zion. I was on a mission at the time, as doubtless were very many Elders, some of whom may be present today; and we had the same Spirit where I was laboring. The Lord stirred us up in

the same way that our brethren at home were being stirred up. The Spirit of reformation went throughout the entire Church. The people were stirred from the depth of their hearts by the power of God. The effects of that reformation were most excellent. A great many adopted good resolutions which, I am led to believe, they clung to all their lives, and are still clinging to them if they are alive. They have served God with greater diligence than they ever did before. I do not doubt that will be the effect of these meetings. I expect to see a thorough reformation of the people, and renewed determination to keep the commandments of God more strictly than ever before.

In connection with this I will read another portion of the Book of Doctrine and Covenants that occurs to my mind. It is a revelation that was given in 1834, soon after the occurrences which President Snow read about yesterday. They took place in Jackson county, November, 1833, and this revelation was given to the Prophet the succeeding February. The Lord says:

"1. Verily I say unto you, my friends, behold I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren, who have been scattered on the land of Zion;

"2. Being driven and smitten by the hands of mine enemies, on whom I will pour out my wrath without measure in mine own time;

"3. For I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full;

"4. And that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them."

This has been dwelt upon with great fullness by nearly all the brethren who have spoken at this conference. They have called attention to the fact that the Saints were scourged in those early days because of their disobedience. The Lord here explains and describes to the Church very plainly the reasons why they were so grievously and severely chastened:

"And that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them."

The Lord continues:

"5. But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord their God, shall give unto them.

"6. Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour,

"7. And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the Saints, to possess it for ever and ever.

"8. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them,

"9. For they were set to be a light unto the world, and to be the saviors of men;

"10. And inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men."

There cannot be a doubt in any faithful man's mind concerning the truth of this promise—the promise of victory and deliverance on the one hand, the promise of punishment, disaster and trouble on the other. The Latter Day Saints have in their experience proved fully the



truth of these words. They have seen them fulfilled to the very letter. When they have been faithful in keeping the commandments of God they have prospered and they have had deliverance. When they have been unfaithful they met with trouble and serious difficulty. It is necessary that the wicked should have the opportunity to exercise their agency in relation to the work of God; for they have an agency as well as we. It is their privilege to assist in building up the work of God, or they can exercise their agency in fighting the work of God. They have the privilege to do everything in their power to destroy it, and they will be permitted to do this until the cup of their iniquity is full. The Lord deals justly with His children, no matter who they are. Not only Latter Day Saints, but all mankind are the children of our Heavenly Father, and all have their agency. When we quote these sayings of the Lord concerning this work, they are not peculiar to us; the promises are not intended for us alone; they are intended for all who will believe and obey His Gospel. Many people imagine that when we talk about the triumph of the Church of God we mean to confine that triumph to those who belong to our Church. Not so; this is for the whole world. It is for all America, as well as for Utah. God has made most glorious promises to this nation. According to the revelations in the Book of Mormon concerning our own nation, the Lord has destined to make it the head of all nations of the earth, to adopt it as His nation and as His government, if the people would receive the Gospel; and He would make them the means of saving the remnants of His covenant people, and doing other mighty works. This is all foreshadowed in the prophecies contained in the Book of Mormon.

Joseph Smith, prompted by this Spirit—the man whom God has spoken to: a Prophet of God—condescended to proffer himself as a candidate for the Presidency of the United States. Many people thought this was ambition on his part; that he wanted to rule; that he aspired to power, and that he would use it for the carrying out of his own plans and forwarding the interests of his own people. Joseph Smith had no such idea. He was prompted, as a Prophet of God and as a patriot, to step forward and offer himself as a candidate, that the nation might receive the fulfillment of the promises which the Lord had made concerning it. He gave his views on the power and policy of the United States; and any man who will read those views to-day will see how much salvation there is embodied in the principles he set forth. A bloody war might have been averted; millions of treasure might have been saved; thousands upon thousands of lives might also have been saved, if they had only received him as a deliverer, God having inspired him to take that course. In relation to this we have the same feelings today. Men accuse us of being unpatriotic, of not being friendly, and of having designs inimical to the peace and prosperity of the land. I say to you to-day, in the presence of God, that no more patriotic people live upon the continent of America than the Latter Day Saints. We want to see the constitution of this country preserved, that every man shall enjoy the rights guaranteed by that grand instrument of liberty which God inspired the framers to make. But we differ from many people in regard to our views concerning the manner in which the government should be administered. And we think, as free men, descended from a free ancestry, we have a right to differ from them, and to express our feelings upon this point with the utmost freedom; that we are not traitors when we do so, but are the friends of the government and of the rights of human beings in the government. You know, my brethren and sisters, that this is our attitude on this question. We would like to see this government so stable that it will never be thrown down. It can

only be made so by adhering to the principles which animated the founders of the government, and which they hoped to perpetuate through the constitution and the laws that were enacted.

We are told in this revelation that the wicked, when the cup of their iniquity is full, will receive their judgment. But the Latter Day Saints are called upon to obey the commandments of God. He has revealed himself with power to them. He bears testimony to them all the time concerning His great work that He is seeking to establish in the earth. He wants to make us the saviors of men. He calls us the salt of the earth. We are the salt of the earth. We are not conceited in saying this, because the acts of the faithful Latter Day Saints are such as to bring salvation to those who are connected with them. I wish to illustrate this so that you can see it for yourselves. Look around you and see the men and the women who have proved themselves unworthy of the principles of the Gospel, and have departed from them. Are they not like salt that has lost its savor? We have had hundreds of them; they have got indifferent; they have lost their savor, and are good for nothing. The Saints are compared to salt that has its saving properties. Wherever we go we should be saviors of men. We should seek for the salvation of the human family to the fullest extent in our power. God has called us to this. He has given unto us the Holy Priesthood, and He has pledged us now for these many years. Think of it! this revelation from which I have read last was given in 1834, nearly sixty-six years ago. The promise was then made unto the Saints that if they would keep the commandments of God they should prevail from that very hour. Is it not true that this would have been fulfilled to the very letter if we had kept His commandments? But we have not done so. We have been a disaffected people, notwithstanding all that God has done for us. We have not honored His laws; and I sometimes think we are like our ancestors, the children of Israel (for God has said that we are of the seed of Abraham) who were led out of Egypt by mighty power. The Lord wrought wonders in their behalf. He inspired Moses to lead the people along so that they could see the face of God, that they could have the Melchisedek Priesthood continued among them, and become a nation of kings and priests; but they were hard in their hearts and rejected the word of God. The result was that for forty years they wandered in the wilderness, and all that generation were buried in the wilderness, except two men. Two men only out of the vast host that left Egypt under the leadership of Moses, ever reached the promised land, and they were Caleb and Joshua. The Lord had a new generation. The fathers had rejected Him, and He took the Melchisedek Priesthood from their midst, with Moses, and He gave unto them the lesser Priesthood, which was confirmed upon Aaron and his seed. They administered the law of carnal commandments. And this because they did not have faith enough to receive all that Moses was willing to teach them!

Shall we be in the same condition? Shall we, through hardness of heart and disobedience to God and His servants, bring upon ourselves the same penalty? I do not believe we will. I am sure we will not reject the Melchisedek Priesthood, its power and its ordinances. But I do fear that we will defer the redemption of Zion indefinitely through our unwillingness to do the things that God requires at our hands. I have not an earthly doubt that this revelation given in 1834 would have been fulfilled to the very letter, had our people obeyed the Lord as He desired; neither do I believe now that the redemption of Zion will be long deferred if the people will obey the Lord and keep His commandments. But the difficulty is, our hearts are hard and almost impenetrable, in

many instances. Here President Snow has been preaching for four months now in relation to the payment of tithing; he has been laboring with all his might to the astonishment of all those who know his age; and yet he cannot rest—he has to here preach it again, because he feels that the people need to be stirred up. I tell you that all that is not for nothing. I tell you that the man of God is not aroused and inspired for nothing. There is a meaning to it. And I feel that great condemnation—such condemnation probably has never rested upon us before, will rest upon this people unless they obey with all their hearts, the words of the Lord that He has given to us through His servant.

We need to be born again, and have new hearts put in us. There is too much of the old leaven about us. We are not born again as we should be. Do you not believe that we ought to be born again? Do you not believe that we should become new creatures in Christ Jesus, under the influence of the Gospel? All will say, yes, who understand the Gospel. You must be born again. You must have new desires, new hearts, so to speak, in you. But what do we see? We see men following the ways of the world just as much as though they made no pretensions to being Latter Day Saints. Hundreds of people who are called Latter Day Saints you could not distinguish from the world. They have the same desires, the same feelings, the same aspirations, the same passions as the rest of the world. Is this how God wants us to be? No; He wants us to have new hearts, new desires. He wants us to be a changed people when we embrace His Gospel, and to be animated by entirely new motives, and have a faith that will lay hold of the promises of God. But the trouble is, the Prophets of God walk around among you, and you see them all the time. "Why, I saw Lorenzo Snow today, and he is just like any other man. I saw Joseph F. Smith, and if I had not known, I might have taken him for anyone else. I saw some of the Apostles, and they are like other men." And because they are like other men, therefore they must be rejected. It is supposed that they have more power than others. That is a mistake that the world has always made. There was Moses, one of the mightiest Prophets that ever lived. Did the children of Israel see anything particularly mighty in Moses? No; he was one of them, and they saw nothing exceptional about him. Then there was Nephi, another mighty Prophet. Brother Grant read to us a description of him. Did Nephi's brethren see anything mighty in him? Why, no; there was nothing to distinguish him particularly; and yet he was a mighty Prophet whom God had raised up. So it was with the Son of God Himself, the mightiest being that ever trod the earth. He descended from the throne of His Father and came to earth; but men saw nothing in Him different to other men, and they crucified Him. Thus it has been in every age. There have only been a few who have ever discovered the power of God as manifested through His servants. It is so today. Who recognized Joseph Smith as one of the mightiest Prophets that ever lived? Why, the Saints themselves received with reluctance the truths he taught, and men slew him, and may possibly have thought they were doing God's service in doing so. So it has been with those who have followed him and have held the keys of authority. They have passed among their fellow men and received but little recognition. Men could see all their faults and failings, and could talk about them one to another; but they could not see the divinity in them. It is the same with the servants of God in our midst today. They are but mortal men, and we see their weaknesses and their defects of character. These become magnified in our eyes, and we talk freely about them. The result is, we receive their words with reluctance; we question the



## REPORT OF MISSION CONFERENCES FOR WEEK ENDING DEC. 23, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entrance	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Other-wise Distrib.	Meetings	Held Gospel Conventions	Children Blessed	Baptisms	TOWN	STATE
D. H. Elton	Chattanooga	11	472	52	91	36	7	115	115	4	13	6	126	.....	.....	.....	Chattanooga	Tennessee.
Heber S. Olsson	Virginia	38	964	.....	105	227	77	933	786	30	13	30	450	.....	.....	.....	Box 388, Richmond	Virginia.
B. F. Price	Kentucky	25	582	46	88	97	20	393	359	7	21	27	318	.....	.....	.....	Battletown	Kentucky
John Petersou	E. Tennessee	40	698	247	108	595	64	823	731	37	13	101	475	.....	.....	.....	Knoxville	Tennessee
W. D. Reneber	Georgia	36	893	13	381	110	56	937	864	50	4	16	42	593	.....	.....	Augusta	Georgia.
T. H. Humpherys	N. Alabama	39	970	75	207	119	32	900	855	89	4	27	70	744	.....	.....	Memphis	Tennessee
C. G. Parker	Florida	41	1171	51	33	204	9	302	178	20	1	13	72	349	.....	.....	Lulu	Florida.
J. Urban Allred	Mid. Tenn.	42	951	34	120	128	22	288	142	6	1	16	48	393	.....	.....	Smyrna	Tennessee.
J. M. Haws	N. Carolina	45	1142	44	211	331	20	389	241	36	3	18	113	797	.....	.....	Goldsboro	N. Carolina.
Sylvester Low, Jr.	S. Carolina	39	1072	323	13	288	12	203	137	3	2	6	50	506	1	1	Sharp	S. Carolina.
O. D. Flake	Mississippi	16	369	12	218	117	26	307	519	20	1	1	8	319	5	.....	Bay St. Louis	Mississippi
D. A. Broadbent	E. Kentucky	33	604	28	307	204	30	469	336	28	1	22	53	555	.....	.....	Buck Creek	Kentucky.
J. Lewis Hobson	Louisiana	6	160	42	4	32	7	43	29	8	9	14	122	.....	.....	.....	Sbrevport	Louisiana.
W. H. Boyle	S. Alabama	18	538	65	25	106	33	99	23	5	1	4	22	203	.....	.....	Tuskegee	Alabama.
L. M. Terry	N. Kentucky	24	407	2	76	95	10	190	189	9	2	20	34	394	.....	.....	Barclad, Shelby Co.	Kentucky.
Geo. E. Maycock	Ohio	23	353	399	459	55	35	614	219	18	2	11	6	334	.....	.....	713 W. 8th St., Cincinnati	Ohio.

word of God that comes through them, and wonder if it is not alloyed with something of their own.

What we all need is faith—faith in God, faith to believe that which He tells us. Here the brethren have been laboring for days to tell us what blessings will attend obedience to the law of tithing—how our storehouses will be filled, our fields be fertile, etc., in this way appealing to our selfishness. We seem to be able to reach the people better by appealing to their selfish instincts. If we can make them believe that they are going to get something in return for what they do, it seems to be more effective than any other way. It is true that these blessings will follow; but it shows, my brethren and sisters, how our hearts have to be reached. We do not have faith. If we had faith as we should have, it would not be necessary to use such arguments. We are like the children of Israel when they fled out of Egypt. They did not have faith. They were enveloped in the traditions of their fathers. They were an idolatrous people, and had lived among the Egyptians until they had imbibed many of their false notions. It took forty years wandering in the wilderness to get rid of the traditions they had imbibed, notwithstanding the mighty works which God did in their midst. We should endeavor to profit by the lessons of the past. Let us put away our hardness of heart. Let us be a distinct people. Let us try to realize that we should be born of God, that we should have new desires in our hearts; that we should put away everything that is offensive in the sight of God, and endeavor to live in strict conformity to the laws and commandments that He has given unto us. There is a class of people in our midst that probably will not be obedient. We shall have that to contend with as long as Satan is unbound; for he has power over the hearts of the children of men. But we should endeavor to lessen his power to the extent of our ability.

In this connection a great deal depends upon the parents. My parents were exceedingly strict in exacting obedience from their children. The lessons I learned in my boyhood I have never forgotten. They have been of service to me in my labors among the people and with the servants of God. I do not wish to say anything of a boastful nature, but I never have had the least difficulty thus far in my life in obeying the servants of God. This habit of obedience was formed in me when I was a child, and I have thanked God many times that my parents were so determined that their children should be obedient to them. As a result of their training, it has been no trouble to me to come or to go, to do this or that, at the request of the servants of God. Yet those who know me regard me, no doubt, as a man who likes his own way. That is my nature. It is a pleasure to me to have my own way. I am positive in my nature. But it has also been a pleasure to me to obey the servants of God. I say to my folks that that is the way we should raise our chil-

dren. They should be made to do that which is required of them. If the Latter Day Saints as a people would enforce obedience in the home, our children would grow up and become men and women who would obey God, who would listen to His word, and be as strict in observing it as they had been to obey the word of their parents. But instead of that you see the rudeness of some of our children. The manner in which they conduct themselves at times is disgraceful. I feel mortified occasionally at the behavior of our children. There will be a meeting here tonight of the Sunday school workers, and we shall be under the necessity of having policemen, if we can obtain them, to maintain order outside the building and to prevent the meeting being disturbed by the boisterous conduct of a class of boys and girls. This is one of the things we should attend to.

I feel to say that all the evils we suffer from are due to our disobedience and hardness of heart. The persecutions that we have endured are traceable to this. Our future persecutions will be attributable to the same cause. Therefore how necessary it is that we should train our children to be obedient to authority. If we will do this, it will be an easy thing for them to obey when they are men and women. A girl thus trained makes a good wife. A boy thus trained makes a good husband. Send him on a mission, and the presiding authority there will see the difference between him and the one not trained in habits of obedience. I have noticed it in my experience in the world. We should think of the future of our children. We should not let them have their own way in everything. They should be taught that it is not right, but that they should submit to the judgment of those who are over them. And we should submit to the will of our Father in Heaven, whatever He requires at our hands. If it is to give our tithing, all right. If it is to consecrate, all right. We should have faith that the Lord has power to bless us according to our devotion and diligence in keeping His commandments.

I trust that what has been said at this conference will not be lost sight of and forgotten by us. I want to see Zion redeemed. I pray for the redemption of Zion. I labor for it. It will be brought about by peaceful methods. Nobody need be afraid of the designs of the Latter Day Saints. We have no designs, only to keep the commandments of God. We have no evil designs on anybody. We invite everybody to come and partake of liberty with us. We will defend men of every creed and of every denomination in their rights as quickly as we will our own people.

Joseph Smith taught us a lesson before he died in this respect, and it should never be forgotten. It will never be by those familiar with the circumstances. He invited men not of us to take part in certain things, as an example of what would be in days to come. They did not belong to our Church; I do not know

that they belonged to any church. Some people have found fault with me because on one occasion I made a little distinction between the Kingdom of God and the Church of God. Now, there is a distinction, and Joseph Smith illustrated it. He showed us that when the Lord's kingdom should be established, people of every creed and of no creed should have perfect liberty and protection under it. It will not be for the Latter Day Saints alone; it will be for the protection of the Church of God and every other church. God does not deprive men of their agency. He lets them worship according to their consciences. If they want to be Methodists, or Episcopalians, or Catholics, or Agnostics, or anything else, all right. They can follow Confucius, or they can believe as the Hindoos do, or anything else, so long as they do not trespass upon the rights of their neighbors. They cannot do that. They have no right to force their belief on other people, or to war on other people because of their belief. God never did that. He will bless everyone of every creed who will serve Him to the best of his ability, and especially those who seek to preserve the rights of their fellowmen. For God loves His children, and He wants them to have their full agency. Of course, if they rebel against Him and reject His laws and ordinances, they must meet the penalty. As a people, we ought to feel the utmost kindness and to grant the utmost liberty to everyone. We exhibited that feeling when we first came to this valley. In 1849, when the emigration came through here to California, I will remember how many preachers were invited to speak in our old Tabernacle on the corner of this block, because President Young said he wanted the people to hear these men and their views. For years this was done. Prominent ministers were invited to speak to us. I remember Methodist Bishops and others preaching to us in this Tabernacle. Why? Because we were willing to extend liberty to everybody. In return, we ask that they will not trespass upon us. We think we have a right to worship God in our own way, and we try to worship Him in that way which will be acceptable to Him.

My brethren and sisters, I ask God to bless you—bless you in your families and in everything pertaining to you. Let us labor continually for the redemption of Zion and for the time when the promises which God has made to Zion will be fulfilled; that we may build the center Stake of Zion, and rear the house of the Lord there. There are men standing in this generation that will see it accomplished; but we do not want it put off to the very last. Let us all strive to fit and qualify ourselves and our families, by obeying the commandments of God to the fullest extent, so that we and our families may be remembered among those who shall be counted worthy to take part in the glorious work of redeeming Zion, and enjoying the blessings thereof, which I humbly ask in the name of Jesus Christ, our Lord, Amen.